1:Dobrizhoffer M-5 (ca. 1760) 1822
514 Abipon 514

193* that he is eminently dexterous, they cry with a
194 loud voice, *La yáraigè*, now he knows, which, with them, is the highest commendation.

192* They form diminutives, by adding *avàlk*, *aole*,
193* or *olek*, to the last syllable of the word, thus: *Ahëpegak*, a horse. *Ahëpegeravàlk*, a little horse, *Óènèk*, a boy. *Óènèkavàlk*, a little boy. *Haáye*, a girl. *Haayáole*, a little girl. *Pay*, father, a word for priest, introduced into America by the Portugueze. *Payolèk*, little father, which they used when they wished to express particular kindness towards us. When angry, they only used the word *Pay*. *Kàëpak*, wood. *Kàëperáole*, a little piece of wood, by which they designated the beads of the rosary. *Lenechì*, little, moderate. *Lénechiólek*, or *Lenechiavàlk*. They make very frequent use of diminutives, which, with them, indicate either tender affection or contempt: thus, *Yóale*, a man. *Yoaleólek*, a little man, a bit of a man. Often with them a diminutive is a stronger expression of love or praise than any superlative: thus, they call a stronger or handsomer horse than ordinary, *Ahëpegeravàlk*. The Spaniards too express a more particular liking for a thing, when they call it *bonito*, than when they simply call it *bueno*, good or pretty.

802 *192 Most of the American nations are extremely deficient in words to express number. The

1:Dobrizhoffer M-5 (ca. 1760) 1822
SI4 Abipon SI4

Abipones can only express three numbers in proper words. *Iñitára*, one. *Iñoaka*, two. *Iñoaka yekainì*, three. They make up for the other numbers by various arts: thus, *Geyenk ñatè*, the fingers of an emu, which, as it has three in front and one turned back, are four, serves to express that number. *Neènhalek*, a beautiful skin spotted with five different colours, is used to signify the number five. If you interrogate an Abipon respecting the number of any thing, he will stick up his fingers, and say, *leyer iri*, so many. If it be of importance to convey an accurate idea of the number of the thing, he will display the fingers of both hands or feet, and if all these are not sufficient, show them over and over again till they equal the number required. Hence *Hanámbegem*, the fingers of one hand means five; *Lanám rihegem*, the fingers of both hands, ten; *Lanám rihegem, cat gracherhaka anámichirihegèm*, the fingers of both hands and both feet, twenty. They have also another method of making up for want of numbers. When they return from an excursion to hunt wild horses, or shoot tame ones, none of the Abipones will ask them how many horses have you brought home? but, how much space will the troop of horse which you have brought home occupy? to which they will reply, the horses placed in a

1:Dobrizhoffer M-5 (ca. 1760) 1822
S14 Abipon S14

now would fill the whole market-place, or they extend from this grove to the river's bank. With this reply, which gives them an idea of the quantity of horses, they remain satisfied, though uninformed of the exact number. Sometimes they take up a handful of sand or grass, and showing it to the interrogator, endeavour in this way to express an immense quantity. But when number is spoken of, take care you do not readily credit whatever the Abipones say. They are not ignorant of arithmetic, but averse to it. Their memory generally fails them. They cannot endure the tedious process of counting. Hence to rid themselves of questions on the subject, they show as many fingers as they like, sometimes deceived themselves, sometimes deceiving others. Often, if the number about which you ask exceed three, an Abipon, to save himself the trouble of showing his fingers, will cry *Pòp!* many. *Chic leyekalipì*, innumerable. Sometimes, when ten soldiers are coming, the assembled people will exclaim, *Yoaliripì latenk nalieretápek*, a very great number of men are approaching.

But still greater is their want of numerals, which grammarians call ordinals, for they cannot count beyond first: *Era námachìt*, the first. So that the Ten Commandments are reckoned in this way: the first commandment, *Era náma-*

1:Dobrizhoffer M-5 (ca. 1760) 1822
SI4 Abipon SI4
GUARANI SM4

chìt; but as they are unable to express *second, third, fourth,* in their language, instead of these numbers, they place before the commandments, *and another, and another, &c. Cat laháua, cat laháua, &c.* They have, however, words signifying first and last, *Enàm cahèk*, that which goes before, and *Iñagehék*, that which comes last.

They have only two distributive numerals: each *Iñitarapè*, and *Iñóakatapè*, which answers to the Latin, *bini. Liñoaka yahat*, means twice. *Ekátarapek*, and sometimes *Haûe ken*, once. This is the extent of the Abiponian arithmetic, and the whole of their scanty supply of numbers. Scarce richer are the Guarany Indians, who cannot go beyond the number four. They call One, *Peteỹ*. Two, *Mokoỹ*. Three, *Mbohapĭ*. Four, *Irundỹ*. First, *Iyipĭbac*. Second, *Imomokoyndaba*. Third, *Imombohapĭhaba*. Fourth, *Imoimrundỹhaba*. **Singuli, Peteỹteỹ. Bini, Mokoỹmokoỹ. Terni, Mbohápĭhapĭ. Quaterni, Irundỹ rundỹ*. Once, *Peteỹ yebĭ*. Twice, *Mokoỹ yebi, &c.* The Guaranies, like the Abipones, when questioned respecting a thing exceeding four, immediately reply, *Ndipapahabi*, or *Ndipapahai*, innumerable. But as a knowledge of numbers is highly necessary in the uses of civi-

* I give the original Latin in this and other places, where the English does not fully express the meaning.

1:Dobrizhoffer M-S (ca. 1760) 1822
514 Abipon 514

726 jugglers are observed crawling on the ground, or [79] leaping in the streets, and with sullen eyes and a hoarse voice, uttering some omen or curse. [71H] You may see the Abipones with their faces stained, with many-coloured feathers in their heads, and arms in their hands, some wearing breastplates, others entirely naked, enter the field with a marching gait, and appearing to threaten the whole world. You may see mountains in labour bring forth ridiculous mice. These heroes, when placed in order of battle, [80] wish to be counted by the Father, as they cannot count themselves. As I walked up and down the ranks, I was frequently asked, "Are we many?" to which I constantly replied, "You are very many;" lest they should be disheartened at their want of numbers. Experience taught me that the towns were mostly attacked by a numerous enemy when very few of the inhabitants were left at home—the rest being dispersed far and wide for the sake of hunting. The sagacious savages make the assault when they have learnt from their spies that the colony is bare of defenders. They form themselves into a square, if the place will admit of it. I observed that they sometimes placed the archers in the midst, and the spearmen on each wing; at others, the archers and spearmen ranged themselves promiscuously.